

THE  
L I F E  
O F  
MR. ALEXANDER PEDAN,  
FORMERLY  
M I N I S T E R  
O F  
*THE CHURCH OF SCOTLAND.*

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**M**R. ALEXANDER PEDAN was born in the parish of Sorn, in the shire of Air, in Scotland. After he had gone through a regular course of learning at the university, he was for some time employed as a school-master, precentor and session-clerk to Mr. John Guthrie, minister of the gospel, at Tarbotton. When he was about to enter into the ministry, a most ungodly young woman fathered a child upon him; but of this aspersions he was fully cleared by the confession of the real father of the child. The woman, after suffering many calamities, put an end to her own life, in that very place where Mr. Pedan had spent twenty-four hours in earnest prayer to God, that he would mercifully deliver him out of this most distressing trial.

A little before the restoration of Charles the Second, he was the settled minister at New Glenlure, in Galloway; where he continued for about the space of three years, until he, among many others, was thrust out by the violence and tyranny of those times. When he was about to depart from that parish, he lectured upon Acts xx. from the 7th verse to the end, and preached in the forenoon, from these words, in the 31st verse, 'Therefore watch, and remember that 'for the space of three years I ceased not to warn 'every man,' &c. solemnly protesting, that he had declared to them the whole counsel of God, and that he had kept back nothing, but was free from the blood of all men. In the afternoon he preached from the 32d verse, 'And now, 'brethren, I commend you to God, and to the 'word of his grace,' &c. which occasioned a weeping day in that church. He many times requested them to be silent; but they sorrowed most of all when he told them, that they should never see his face in that pulpit any more. He continued preaching and praying till night; and when he came out of the pulpit, and had shut the door, he knocked very hard upon it three times with the Bible, saying, three times over, 'I arrest thee, in the name of my Master, 'that none ever enter thee, but such as come 'in at the right door, as I have done;' and accordingly no minister whatsoever ever entered that pulpit till the revolution, when a Presbyterian minister again took possession of it.



In the beginning of the year 1666, a proclamation was published by the King's counsel against him, wherein he was charged with keeping conventicles, and with preaching and baptizing children in the parish of Kilmarnoch; and, upon his non-appearance to this citation, he was the next year declared a rebel, and forfeited both in life and fortune.

After this he joined with that faithful party, who thought it their duty to defend themselves, their wives and children, from their cruel oppressors, but were overcome, and many of them killed at Pentland-hills. With them he came as far as Clyde, where he had a melancholy view of their defeat, and there parted from them. Afterwards, when one of his friends said unto him, 'You did well, Sir, to leave them, seeing that you was persuaded that they would fall before the enemy:' He answered, 'Glory, glory be to God, that he sent me not to hell immediately; for I ought to have continued with them, tho' I might have been cut to pieces.'

In the same year he met with a very remarkable deliverance: he, Mr. Welch, and the Laird of Glen-over, were riding together; they met a party of the enemy's horse, which they could by no means avoid: the Laird fainted for fear they should be taken; Mr. Pedan, seeing this, said, 'Keep up your courage and confidence in God, for he has laid an arrest upon these men, so that they shall do us no harm.' When

they met, they were courteous, and enquired of them the road; Mr. Pedan went with them, and shewed them the ford over the river. When he returned, the Laird said, 'Why did you go? you might have sent the lad.' 'No, (said he) they might have asked questions of the lad, which might have discovered us; but as for me, I knew that they would be like Egyptian dogs; they could not move a tongue against me, my time being not yet come.'

In June, 1673, he was at the house of Hugh Ferguson, at Knockdow, in Carrick who constrained him to stay all night. He said, 'This will be a dear night's quarters both to you and me;' accordingly they were both taken the same night by Major Cockburn; and in the morning were sent to Edinburgh, where Hugh was fined 1000 marks for harboring and conversing with him; and, sometime after his examination, Mr. Pedan was sent prisoner to the Bass, which was a great rock in the sea, upon which was an old castle, about three miles from Dunbar, where many of the pious Scotch ministers in those days were confined a long time. While he was confined here, one day, being engaged with others in the worship of God, a young girl, about the age of fourteen years, came to the chamber-door, and mocked, and greatly disturbed them by her loud laughter. He said, 'Poor creature, thou laughest and mockest at the worship of God; but ere long he shall write such a sudden and surprizing judgment upon thee, as shall

‘ stay thy laughing.’ Very soon after this, as she was walking upon the rock, a blast of wind swept her into the sea, where she was lost.

Another day, as he was walking on the rock, some soldiers were passing by; one of them cried out, ‘ The devil take him.’ He said, ‘ Fie, fie, poor man; thou knowest not what thou art saying; but thou shalt repent of it.’ The man stood astonished, and then went to the guard quite distracted, and cried out for Mr. Pedan, saying that the devil would come and take him away. Mr. Pedan came and spoke to, and prayed with him, and the next morning came again, and found him in his right mind, under deep convictions of great guilt. The guard being to change, they commanded him to his arms; but he refused, and said that he would never bear arms any more against Jesus Christ, his cause and people. The governor threatened him with death before ten o’clock the next day; he confidently said, three times over, that although he should tear him to pieces, he would never bear arms in that way any more. About three days after, the governor put him out of the garrison, and set him on shore: he, having a wife and children, took a house in East Lothian, where he became a singular Christian.

He was brought from the Bass to Edinburgh, and sentence of banishment was passed upon him and sixty others for the same cause, to go to America, in December, 1678, never to be seen in



Scotland again, upon pain of death. He often said, that the ship was not yet built which should take either him or those prisoners to any part of America. They were all put on ship-board at Leith; and it was said the enemy would send down thumbkins, in order to keep them all quiet; upon which they were greatly discouraged. These were a sort of iron screws, that, in those days, they screwed upon the thumbs of the poor prisoners, which put them to inconceivable pain. He went upon deck and said, 'Why are you so discouraged? you need not fear; there shall neither thumbkins nor bootkins come here; lift up your hearts, for the day of your redemption draweth near; if we were once at London, we should all be set at liberty.' In their voyage to London, they had an opportunity of commanding the ship, and so of making their escape; but would not venture upon it without his advice. He said, 'Let all alone; for the Lord will set us at liberty in a way more conducive to his own glory, and our safety.' Accordingly, when they arrived, the shipper, who brought them from Leith, delivered them to another to carry them to Virginia, to whom they were represented as thieves and robbers; but when he came to see them, and found that they were serious Christians, and were banished on that account, he said that he would cross the seas with none such people. In this confusion, that the one shipper would not receive them, and the other would keep them no longer on account of the expence,



they were all set at liberty, without any bond or imposition whatsoever; and, on their return home, the English shewed them no small kindness.

After this deliverance, Mr. Pedan staid in London and some other places in England, till June, 1679, and came to Scotland the 22d of the same month, on that dismal day on which the Lord's people fell and fled before their enemies at Bothwell-Bridge. He was then forty miles distant, where he kept himself retired till the middle of the day, when some of his friends said to him, " Sir, the people are waiting for " sermon, it being the Lord's Day;" to whom he said, ' Let the people go to their prayers, for ' I neither will nor can preach this day, as our ' friends are fallen and fled before the enemy ' at Hamilton, and their blood is running down ' like water.

Shortly after this he went to Ireland, but did not stay long at that time; for in the year 1680, being near Mauchlin, in the shire of Air, one Robert Brown, of Loudon parish, and Hugh Pinaneve, steward to the Earl of Loudon, being in the same house together at Loudon, and having some drink, the said Hugh broke out into bitter railings against the poor sufferers, particularly against Mr. Cameron, a pious minister, who had been killed a little before at

Air-Moss: Mr. Pedan, who was in another room, over-heard him; and, being very much grieved, he came to the chamber-door, and said to him, ‘ Sir, hold your peace; before  
‘ twelve o’clock you shall know what sort of a  
‘ man Mr. Cameron was: God shall punish  
‘ that blasphemous tongue of yours, in such a  
‘ manner, that you shall be made an example  
‘ of to all such railing Rabshakehs as you are.’ Robert Brown, knowing Mr. Pedan, hastened away, being persuaded that the Lord would not let his words fall to the ground; and fearing that some evil would befall him in the said Hugh’s company, he hastened home to his own house, and Hugh to the Earl of Loudon’s; but, as he was taking his boots off the same night, he was struck with a sudden sickness and pain through his body, with his mouth open, and his tongue hanging out in a dreadful manner: they sent for Robert Brown, to take a little blood from him; but it was all in vain, for he died before midnight.

In the year 1682, he married that singular Christian, John Brown, in the parish of Moorkirk, in Kyle, to one Isabel Weir. After the marriage ceremony, he said to the bride, ‘ Isabel,  
‘ you have got a good man for your husband;  
‘ but you will not enjoy him long: prize his  
‘ company, and keep linen by you for his  
‘ winding-sheet, as you will have occasion for  
‘ it when you least expect it, and it will be

‘ a bloody one;’ which sadly came to pass in May, 1685. This said John Brown was well known by the name of the Christian Carrier, and had long been sought for by the enemy. One day, a party of soldiers came to his house; he saw them at some distance, and hastened into the house, and took a most affectionate leave of his wife, and intreated her to give him up to God, being quite sure that death was now at hand. The soldiers had no sooner entered the house, but they ordered him to kneel down upon the floor, and accordingly they shot him dead that moment. One of them said to his wife, ‘ What dost thou think now of thy praying husband?’ She answered, ‘ I ever thought much good of him, and there is little reason to think any worse of him for what you have done.’ He replied, ‘ But what if we should lay thee along-side of him?’ She said, ‘ So you would, if God would give you leave.’ They then left her, and she lay her child upon the bed, and gathered up her husband’s brains, and put them into his head, and bound them in, then washed the blood away, and laid him out. Here was, indeed, a great trial of faith and patience! But the Lord giveth strength according to our day.

In the same year he went to Ireland, and came to the house of William Steel, at Glenwhary, in the county of Antrim. He enquired of Mrs. Steel, if they wanted a servant. She



said they did, and asked him what wages he would expect? He said, 'The common rate is 'a common rule;' and accordingly they agreed. At night he was put to bed with the servant-lad in the barn. But he spent the whole night in prayer; and the next day he thrashed corn with the lad. He spent the second night in prayer likewise; and the next day the lad said to his mistress, 'This man sleeps none, but 'groans and prays all night long, so that I 'can get no sleep with him. He works very 'well, and does not spare himself, though I 'think that he has not been used to it; and 'when I am putting the barn in order, he retires to a certain place, and I hear him pray 'for the afflicted Church of Scotland, and name 'a great number of people who are in the 'furnace,' &c.---Mrs. Steel watched, and overheard him praying, as the lad had mentioned. At night she desired her husband to enquire of him, if he was not a minister; which he did, and desired him to be free, assuring him, that he would act the part of a friend towards him. Mr. Pedan answered, 'I am a minister, 'and have no cause to be ashamed of my office;' and then freely told them his circumstances: but he was no more set to work, or to sleep with the lad. He staid some considerable time in this place, and was a blessed instrument, in the hands of God, of the conversion of some souls, and of civilizing others. There was a servant-girl in that house, whom he could never



look upon with pleasure. He said, one day to William Steel and his wife, 'Put that girl away, or she will be a disgrace to your family; for she is with child, and will murder it, and will be made a public example of:' which all came to pass; for the girl killed her child, and was burnt for it at Carickfergus.

In the year 1684, being in the house of John Slowan, in the parish of Conert, in the county of Antrim; about ten o'clock at night, as he was sitting by the fire-side, talking with some honest people, he started up, and said, 'Flee off, Sandy, and hide yourself; for they are coming to this house, to apprehend you:' and he advised all the rest to do the same, saying, 'They will be here within an hour.' This also came to pass: the enemies came, and made a most diligent search within the house; after which they went round the thorn-bush, where he was then praying; but they went off without their prey. He then came in, and said, 'Has this gentleman given poor Sandy such a fright, and these poor things? For this night's work, God will give him such a blow within a few days, which all the physicians upon earth shall not be able to cure:' which likewise came to pass; for he soon died in great misery, vermin issuing out from all the pores of his body, with such a nauseous smell, that none could enter the room where he lay.

At another time, while he was in the same parish, one Mr. David Cunningham, minister of the meeting-house in that place, on a Lord's Day, broke out into very bitter reflections upon Mr. Pedan: Mr. Vernon, one of Mr. Cunningham's elders, was very much displeased, and told Mr. Pedan of it. Mr. Pedan took a turn in the garden, and then came in, and charged Mr. Vernon to go and tell Mr. Cunningham, from him, that before next Sunday night he should be as free of a meeting-house as himself: which also came to pass; for he got a charge the same week, not to enter his meeting-house, upon pain of death.

Before he left Ireland, he preached in several places, particularly one time near the house of the said Mr. Vernon, in 1685, where he made a most clear discovery of the many hardships his fellow-sufferers were at that time undergoing in Scotland; and what was still more extraordinary, he then spoke of the death of Charles the Second, the news of which did not come to Ireland till some time after. Surely the secret of the Lord is with them that fear his holy name!

After this, he anxiously longed to be out of Ireland, having fearful apprehensions upon his mind of that dreadful rebellion which broke out there in about four years after, and greatly desiring to take part with his suffering friends in

Scotland: accordingly, he and twenty more of the Scots sufferers went on board a ship, which was going to Scotland. He went upon deck, and prayed, there not being then the least wind: he made a particular rehearsal of the times and places when and where the Lord had helped them in the day of their distress. He then said, ' Lord, we are in a great straight! Lord, ' give us a fair wind! fill the sails, Lord, and let ' us have a safe and swift passage over to the ' bloody land, come of us what will!' When he began to pray, the sails were all hanging straight down; but before he had done, they were all blown quite full, and they had a swift and safe passage over. In the morning, before they parted, he lectured upon a hill-side, in which he had some awful threatenings against Scotland, saying, ' The time is coming when you may ' travel many miles in Galloway, Nithsdale, ' Air, and Clydesdale, and not see a smoaking ' house, nor hear a cock crow. My soul trembles ' to think what will become of the backslidden ' ministers of Scotland. As the Lord liveth, ' not one of them shall ever be honored to put ' a right pin in his tabernacle again, nor to ' assert Christ's kingly prerogative as Head and ' King of his Church.'

After his arrival in Scotland, in the beginning of the year 1685, he met with several remarkable deliverances from his enemies. One time, when he was fleeing from them on horseback, he was



forced to ride through a river, where he was in imminent danger. After he had got safe over, he said to them, 'Lads, do not follow me; for ' I do assure you, that you have not got my ' boat, and you will be drowned, and then ' consider where your landing will be.' They were wise enough to take the warning, and so he escaped for that time. A little after this, being closely pursued, he was forced to take to a bog and moss before him; one of the dragoons, being bolder than the rest, ran himself into that dangerous bog, where both he and his horse were swallowed up, and never seen more!

About this time, one Sabbath night, he preached in a sheep-house (the hazard of the times affording no better place) upon Amos vii. 8. "And I will set a plumb-line in the " midst of my people, the house of Israel," &c. In his sermon he said, ' I will tell you good ' news; our Lord shall take a feather out of ' Antichrist's wing, and shall bring down King ' James, and banish him out of these kingdoms; ' and there shall never a man of the house of ' Stuart sit upon the throne of Britain after him; ' for their lechery, treachery, tyranny and ' shedding the precious blood of the Lord's ' people, he will surely be avenged of them. ' But, oh! black! will the days be that will come ' upon Ireland! they shall travel forty miles, ' and not see a smoking house, nor hear a cock ' crow,' &c. When he had done, he, and those



who were with him, lay down in the sheep-house, and got a little sleep; and early the next morning he went up by the side of a brook, and stayed some time. When he came back, he sung the 32d Psalm, from the 7th verse to the end, and then repeated that verse:

‘ Thou art my hiding-place; thou shalt  
‘ From trouble keep me free;  
‘ Thou, with songs of deliverance,  
‘ About shall compass me.’

Saying, ‘ These and the following are the  
‘ sweet lines which I got at the water-side this  
‘ morning, and I shall get more to-morrow,  
‘ and so shall get daily provision. He was never  
‘ behind-hand with any who put their trust in  
‘ him; therefore we will go on in his strength,  
‘ making mention of his righteousness, and of  
‘ his only.’ At this time also he met with a  
very remarkable deliverance; for the enemy  
came upon him and some others, and they  
were pursued, both by horse and foot, a con-  
siderable way. At last, getting some ground  
of them, he stood still, and said, ‘ Let us pray  
‘ here; for if the Lord hear not our prayers,  
‘ and save us, we are all dead men.’ He then  
said, ‘ Lord, this is thy enemy’s day, hour, and  
‘ power; they will not be idle: hast thou no  
‘ other work for them, but to pursue us? Send  
‘ them after those to whom thou wilt give  
‘ strength to flee, for our strength is gone;

‘twine them about the hill, Lord, and cast the  
‘lap of thy cloak over old Sandy and these poor  
‘things; and save us this one time, and we  
‘will keep it in remembrance, and tell of it,  
‘to the commendation of thy goodness, pity,  
‘and compassion, what thou didst for us at such  
‘a time.’ And in this he was heard; for a  
cloud or mist intervened immediately between  
them, and in the mean time a post came to  
the enemy, ordering them to go in pursuit of  
Mr. Renwick, and a great company who were  
with him.

At this time it was seldom that Mr. Pedan  
could be prevailed upon to preach; but he  
advised the people to pray much, frequently  
saying, that it was praying people who should  
get safely through the storm; that they would  
get preaching sufficient, and good preaching  
too; but they would not get much good by  
it, until judgment was poured out, to lay the  
land desolate, &c.

In the same year, being in Carrick, John  
Clark, of Murebrook, being with him, said, Sir,  
‘What think you of this time? is it not a  
‘dark and melancholy day?’ He said, ‘Yes,  
‘John; this is a dark, discouraging time; but  
‘there will be a darker time than this; these  
‘filly, graceless creatures, the curates, must come  
‘down; and after them shall arise a party,  
‘called *Presbyterians*; but they will have little

‘ more than the name ; and these will as really  
‘ crucify Christ, as Christ was crucified without  
‘ the gates of Jerusalem, on Mount Calvary,  
‘ bodily. I say, they will as really crucify  
‘ Christ, in his cause and interest in Scotland,  
‘ and will lay him in his grave, and he will lay  
‘ as one buried for a considerable time. O,  
‘ then there will be darkness and dark days, such  
‘ as the poor Church of Scotland never saw the  
‘ like, nor never shall see again, if once they  
‘ are over ! Yea, John, this shall be so dark,  
‘ that if people would go between the east  
‘ sea bank and the west sea bank, seeking a mi-  
‘ nister, unto whom they would communicate  
‘ their case, or to tell them the mind of the  
‘ Lord concerning the times, they will not be  
‘ able to find one.’ John asked, where the  
testimony would be then ? He answered, ‘ In  
‘ the hands of a few, who will be despised and  
‘ under-valued by all, but especially by the  
‘ ministers who buried Christ. But, nevertheless,  
‘ he shall arise, and as many of them who shall  
‘ be alive, who were at his burial, shall be  
‘ distracted and mad with fear, not knowing  
‘ what to do. Then, John, there will be glo-  
‘ rious days, such as the Church of Scotland  
‘ never saw the like ; but I shall not live to see  
‘ them, yet you may.’

About this time, as he was preaching in the  
fields in the day-time, in the parish of Girvin,  
one David Mason, then a great professor, came

in great haste, trampling upon the people, in order to be near Mr. Pedan: he, seeing him, said, 'Here comes the devil's rattle-bag; we do not want him here.' After this, the said David became an officer and an informer, running about, and summoning the people to their unhappy courts, for non-conformity: by which he got the name of the *Devil's Rattle-bag*. After the revolution, he complained of this to his minister, who said, 'You well deserved it; it was an honest man who gave it you: you and yours must enjoy it, as there is no help for it now.'

It is very remarkable, that being sick, and the landlord, at whose house he then was, being afraid to keep him in his house (the enemy being then in search for hiding people) he made him a bed among the standing corn; at which time a great rain fell, insomuch that the waters were raised by it, yet not one drop fell upon him, no, nor within ten feet of the bed upon which he lay in the field.

After this he came into the parish of Mauchlin, to the house of one Matthew Hogg, a smith by trade. He went into his barn, but thought himself not safe there, both foot and horse being then in search of *wanderers*, as they were called: he desired the favor of his loft, it being an old ruinous house, two stories high; this was refused. He then said, 'Well, well, poor man, you will



‘ not let me have the shelter of your roof; but  
‘ that same house will be your judgment and  
‘ ruin soon.’ Some time after this, the gabel-  
end of that house fell down, and killed both  
him and his son.

His last sermon was preached at the Collim-  
wood, near the water of Air, a short time before  
his death. In the preface to his sermon he said,  
‘ There are four or five things which I have to  
‘ tell you; and the first is---A bloody sword, a  
‘ bloody sword, a bloody sword, for thee, O  
‘ Scotland! that shall pierce the hearts of many.  
‘ 2dly, Many miles shall men travel, and see  
‘ nothing but desolation and ruinous wastes in  
‘ thee, O Scotland! 3dly, The fertilest places  
‘ in Scotland shall be as waste as the mountains.  
‘ 4thly, The women with child shall be ripped  
‘ up, and dashed in pieces. And, 5thly, Many  
‘ a conventicle hath God had in thee, O Scot-  
‘ land! but, ere long, he will make a conventicle  
‘ in thee that shall make all the inhabitants to  
‘ tremble. Many a preaching hath God be-  
‘ stowed on thee; but, ere long, God’s judgments  
‘ shall be as frequent as these precious meetings;  
‘ wherein he set forth his faithful servants to  
‘ give faithful warnings of the hazard of thy  
‘ apostacy from God, in breaking, burning, and  
‘ burying his covenant; persecuting, slighting,  
‘ and contemning the gospel, and shedding the  
‘ precious blood of his saints and servants. God  
‘ sent forth a Welwood, a Kid, a King, a Ca-  
‘ meron, a Cargil, and others, to preach to thee;

‘but, ere long, God shall preach to thee by fire  
‘and a bloody sword! for he will let none of  
‘these men’s words fall to the ground.’ In the  
sermon, he farther said, That a few years after  
his death there would be a wonderful alteration  
of affairs in Britain and Ireland, and Scotland’s  
persecution would cease; upon which every one  
would think that the deliverance was come, and  
would fall fatally secure: but they would all be  
very far mistaken; for both England and Scot-  
land would be scourged by foreigners, and a set  
of unhappy men in these lands taking part with  
them, before any one could pretend to be happy,  
or get a thorough deliverance; which would  
be a severer chastisement than any other they  
could come under, if once that were over.

After much wandering from place to place,  
through Kyle, Carrick, and Galloway, his death  
drawing near, he came to his brother’s house,  
in the parish of Sorn, the place in which he  
was born, where he caused a cave to be dug,  
with a willow bust to cover the mouth of it,  
near to his brother’s house. The enemy getting  
notice, they searched the house narrowly several  
times, but found him not. While in this cave,  
he said to some friends, That God would make  
Scotland a desolation; that there would be a  
remnant in the land whom God would spare  
and hide. They would be in caves and holes  
of the earth, and should be supplied with meat  
and drink; and that when they should come  
out of their holes, they should not find freedom

to walk, for stumbling upon dead bodies; and a stone, cut out of the mountains, should come down, and that God would be avenged upon the great ones of the earth, and of the inhabitants of the land for their wickedness, and then the Church would come forth in a state of great prosperity. He wished that God's people might be hid in their caves, as if they were not in the world; for he was sure that nothing would do until God should appear in his judgments. And withal he gave them this sign, saying, 'If I am only once buried, then you may doubt; but if oftener than once, then be persuaded that all I have said will come to pass:' and he earnestly desired them to bury him at Air-moss, beside Mr. Cameron, that he might have rest in his grave, as he had very little while living. But he said, 'Bury me where you will, I shall be taken up again; and the man who shall first lay hands upon my corpse, the following things will happen unto him:---He will get a fall from a house. He will fall into adultery. He will become a thief, and will be obliged to leave this land; and he will come to a melancholy end abroad for murder.' All which came to pass. His name was Marduck, a mason by trade, but then in the King's service.

A little before his death, early one morning, he left his caye, and came to his brother's door. His sister said, 'Where are you going? the enemy will soon be here.' He said, 'I know

‘that.’---‘Alas! Sir, (said she) what will become  
‘of you? you must go back to the cave again.’  
---He said, ‘I have done with it, it being dis-  
‘covered: but it is no matter; for within forty-  
‘eight hours I shall be out of the reach of all the  
‘devil’s temptations, and his instruments in  
‘hell and upon earth, and they shall trouble  
‘me no more.’ About three hours after he  
‘entered the house, the enemy came: they  
‘searched the cave, but found him not; they  
‘searched the barn very narrowly; they then  
‘searched the house, and stabbed the beds;  
but still they entered not the place where he  
was. After a weary pilgrimage, within forty-  
eight hours he became an inhabitant of that land  
where the weary are at rest, in the 60th year  
of his age.

Thus died Mr. Pedan, so eminent for his  
piety, zeal, faithfulness, and diligence in the  
duty of prayer; but especially who exceeded all  
we have heard of in these latter times, for the  
gift of foreseeing and foretelling future events,  
several of which are already accomplished.

He was buried in the Laird of Affleck’s isle;  
but a troop of dragoons came, who took up his  
body, and carried it two miles, and buried it at  
the foot of Cumneck gallows, among other  
martyrs, after it had been forty days in the  
grave where it was first buried.



